

## One Year Through the Bible

### Week 32: August 4<sup>th</sup> through 10<sup>th</sup>

Daily Scripture Reading:	
Sunday:	Jer. 33-36
Monday:	Jer. 37-39
Tuesday:	Jer. 40-42
Wednesday:	Jer. 43-46
Thursday:	Jer. 47-49
Friday:	Jer. 50-52
Saturday:	Lamentations 1-5

#### Jeremiah 33

1. Jeremiah receives a second message from the LORD during his confinement in King Zedekiah's dungeon (Jer. 33:1).
2. While Jerusalem was frantically trying to build up their physical walls, they were ignoring their spiritual resources in the LORD (Jer. 33:2-5).
3. The LORD intends to heal Jerusalem (Jer. 33:6), restore and rebuild Judah & Jerusalem (Jer. 33:7), and cleanse them from all iniquity (Jer. 33:8), for His eternal glory in the sight of all the nations (Jer. 33:9).
4. The regathering of Israel is described (Jer. 33:10-13) as the work of Jesus Christ (the Branch) (Jer. 33:14-18).
5. The Davidic covenant is eternal, and cannot be thwarted by man any more than man can put an end to the cycle of day & night (Jer. 33:19-26).

#### Jeremiah 34

1. Jeremiah personally delivers the LORD's message of judgment to King Zedekiah (Jer. 34:1-7).
2. King Zedekiah attempted a release of all Hebrew slaves (Jer. 34:8-10,15), as an act of obedience to the Law of Moses (Jer. 34:12-14).
3. The release was short-lived, however, as the slave-owners re-enslaved their Hebrew slaves (Jer. 34:11,16).
4. The consequence for their disingenuous release would be a true release—death (Jer. 34:17-22).

#### Jeremiah 35

1. Chapter 35 is one of Jeremiah's earliest messages, during the reign of King Jehoiakim (Jer. 35:1).

#### Bible Chapter Titles

##### Jeremiah

- 32-33 Nature of the New Covenant
- 34 Zedekiah's Proclamation of Liberty
- 35 The Obedience of the Rechabites
- 36 The King Burns Jeremiah's Scroll
- 37-38 Jeremiah's Imprisonment
- 39 Jerusalem Burned
- 40-41 Gedaliah Made Governor
- 42-43 Remnant Goes to Egypt
- 44 Jeremiah's Final Appeal
- 45 Baruch (Jeremiah's Scribe)
- 46 Prophecy against Egypt
- 47 Prophecy against the Philistines
- 48 Prophecy against Moab
- 49 Prophecy against Ammon, Edom, Syria, Hazor, Elam
- 50-51 Prediction of the Fall of Babylon
- 52 Historical Appendix

##### Lamentations

- 1 The Departure of Judah
- 2 The Devastation of Jehovah
- 3 The Discernment of Jeremiah
- 4 The Discipline of Jehovah
- 5 The Deterrent for Judah

2. The LORD instructs Jeremiah to bring the Rechabites into the temple, and give them wine to drink (Jer. 35:2).
  - a. רִכָּב *rekab* <sup>#7394</sup>: *rider, charioteer*.
  - b. The Rechabites were a clan within Israel that were forbidden to consume alcohol, or settle down in permanent dwellings (Jer. 35:6,7).
  - c. This prohibition was a human requirement laid down under laws of establishment principles of family & nationalism (Jer. 35:8-10).
  - d. Jonadab, the son of Rechab, was the founder of this clan (2<sup>nd</sup> Kgs. 10:15-23).
3. The LORD used the faithfulness of the Rechabites to establishment life obedience as an illustration of Israel's faithlessness to spiritual life obedience (Jer. 35:12-19).

#### Jeremiah 36

1. This chapter is contemporaneous with other messages in Jeremiah (25:1; 45:1; 46:2). It is also the very year that Daniel, and his 3

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friends are taken away into Babylon (Dan. 1:1\*).

2. Jeremiah is instructed to record every message he had ever verbally delivered in written form (Jer. 36:2).
3. The LORD's intention was to add a written witness to the verbal witness, in the hope that Judah would repent and receive His gracious forgiveness (Jer. 36:3).
4. Baruch is established as Jeremiah's secretary, and messenger in places where Jeremiah was banned (Jer. 36:4-8).
5. Jeremiah's scroll circulated from the temple to the king's officials, to King Jehoiakim—who promptly burned it (Jer. 36:9-26).
6. Jeremiah dictates a second scroll for Baruch to record, and once again predicts the ignominious death of Jehoiakim (Jer. 36:27-32).

**Jeremiah 37**

1. Chapter 37 is similar to chapter 21, and most likely immediately precedes that chapter.  
Suggested chronology:  
Jer. 37:1-21; Jer. 21:1-14; Jer. 38:1-13.
2. Zedekiah is not inquiring of the LORD here (as he does in ch. 21), but rather asks Jeremiah to become an intercessor on his behalf (Jer. 37:3).
3. This incident came during a reprieve for Jerusalem. Egypt was marching forth, and Nebuchadnezzar temporarily lifted the Jerusalem siege in order to crush the Egyptians (Jer. 37:5,7,8).
4. With the Babylonian siege lifted, Jeremiah uses the opportunity to travel and settle some real estate business (Jer. 37:11,12).
5. Jeremiah is wrongfully accused of being a Babylonian spy, and imprisoned accordingly (Jer. 37:13-16).
6. Zedekiah sought a word from the LORD and set Jeremiah at liberty in the court of the guardhouse (Jer. 37:17-21).

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\* The difference between the 4<sup>th</sup> year and the 3<sup>rd</sup> year of Jehoiakim's reign is a difference of reckoning. In the Babylonian system, the ascension year was not considered the 1<sup>st</sup> year of a king's reign. Daniel wrote in Babylon, according to the Babylonian system.

**Jeremiah 38**

1. Zedekiah's officials finally had enough of Jeremiah's messages (Jer. 21,37), and lowered him into a cistern to die (Jer. 38:1-6).
2. Ebed-melech, an Ethiopian eunuch becomes the man of the hour, and rescues Jeremiah from the cistern (Jer. 38:7-13).
3. Zedekiah approached Jeremiah secretly, and asked what he must do to survive (Jer. 38:14-28).
  - a. Zedekiah personally guarantees Jeremiah's safety (vv.14-16).
  - b. Zedekiah confesses his many fears (vv.17-19).
  - c. Jeremiah warns Zedekiah to begin obeying the LORD immediately (vv.20-23).
  - d. Zedekiah & Jeremiah agree to a "cover story" for their conversation, and respect the confidence of their discussion (vv.24-28).

**Jeremiah 39**

1. Chapter 39 details the fall of Jerusalem. It parallels ch. 52, 2<sup>nd</sup> Kgs. 25 & 2<sup>nd</sup> Chr. 36. The prophet Ezekiel also gave witness to this event (Ezek. 24:1,2).
2. The walls are breached on July 18<sup>th</sup>, 586BC.
3. Nebuchadnezzar's generals established judicial sovereignty in the city (Jer. 39:3).
4. Zedekiah attempts to flee, but is caught and imprisoned according to prophecy (Jer. 39:4-10; Ezek. 12:12-14).
5. Those who voluntarily surrendered into Babylonian custody (considered deserters by their fellow Jews) were taken into captivity (Jer. 39:9), while the most destitute were left as caretakers of the land (v.10).
6. Jeremiah (Jer. 39:11-14) and Ebed-melech (Jer. 39:15-18) are delivered from death.

**Jeremiah 40**

1. Nebuzaradan's release of Jeremiah is described here in greater detail (Jer. 40:1-6; cf. 39:11-14).
2. The reign of Gedaliah, Governor of Judea, is described (Jer. 40:7-12).

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- a. He governed the destitute caretakers of the land (v.7b).
  - b. He presided as guerilla commanders came out of hiding (vv.7a,8-10).
  - c. He presided as refugees returned from Moab, Ammon, Edom, & other countries (vv.11,12).
3. Gedaliah is warned of an assassination attempt by Ishmael the son of Nethaniah, but he does not believe the report (Jer. 40:13-16).
- a. Johanan the son of Kareah is the informant who warns Gedaliah. He is one of 10 Johanans in the OT.
  - b. Ishmael the son of Nethaniah is the assassin. He is one of 6 Ishmaels in the OT.

#### Jeremiah 41

1. Ishmael succeeded in his assassination mission against Governor Gedaliah, and murdered many others in the process (Jer. 41:1-3).
2. Ishmael also murdered 70 additional guerillas coming in from Shechem, Shiloh, & Samaria, and attempted to flee into Ammon with his booty (Jer. 41:4-10).
3. Gedaliah's murder is discovered, and Johanan the son of Kareah rescues Ishmael's captives, but fails to catch Ishmael (Jer. 41:11-15).
4. Johanan makes preparations to lead a collection of refugees into Egypt (Jer. 41:16-18).

#### Jeremiah 42

1. Johanan approaches Jeremiah and seeks Divine guidance for his circumstances (Jer. 42:1-6).
  - a. He calls the LORD Jeremiah's God (v.3).
  - b. He agrees to do whatever the LORD says (v.6).
2. After ten days of prayer, Jeremiah returns with the LORD's message (Jer. 42:7-22).
  - a. The refugees of Judah are ordered to remain in Judah.
  - b. Their heart is already set on fleeing to Egypt.

#### Jeremiah 43

1. Jeremiah is accused of lying, kidnapped, and brought by Johanan down into Egypt (Jer. 43:1-7).
2. Jeremiah hides some stones in a courtyard in Tahpanhes, and prophesies that this would be Nebuchadnezzar's headquarters for his Egyptian conquest (Jer. 43:8-13).

#### Jeremiah 44

1. Jeremiah receives his second Egyptian message (Jer. 44:1-14).
  - a. The message is a walk-thru, reminding the refugees that the judgment upon Jerusalem was the expression of God's righteous judgment (vv.1-6).
  - b. The message is a condemnation—against the continued idolatry of the refugees who fled to Egypt (vv.7-14).
2. The people respond to Jeremiah's message with defiance (Jer. 44:15-19). They intend to continue worshipping the Queen of Heaven.
3. The LORD restates His message of destruction, and provides a sign for that destruction's fulfillment (Jer. 44:20-30).

#### Jeremiah 45

1. Chapter 45 (5 verses) describes the call of Baruch to Jeremiah's service (Jer. 45:1; 36:4).
2. Baruch was seeking great things for himself, rather than seeking the LORD (v.5).

#### Jeremiah 46

1. Chapters 46-51 center on the Gentile nations around Judah.
  - a. Egypt (Jer. 46:1-28; cf. Isa. 19:1-25; Ezek. 29:1-32:32).
  - b. Philistines (Jer. 47:1-7; cf. Am. 1:6-8; Zeph. 2:4-7; Zech. 9:5-7).
  - c. Moab (Jer. 48:1-47; cf. Isa. 15:1-16:14; Ezek. 25:8-11; Am. 2:1,2; Zeph. 2:8-11).
  - d. Ammon (Jer. 49:1-6; cf. Ezek. 21:28-32; 25:2-10; Am. 1:13-15; Zeph. 2:8-11).
  - e. Edom (Jer. 49:7-22; cf. Isa. 34:5-17; 63:1-6; Ezek. 25:12-14; 35:1-15; Am. 1:11,12; Obad.).
  - f. Damascus (Jer. 49:23-27; cf. Isa. 17:1-3; Am. 1:3-5).
  - g. Kedar/Hazor (Jer. 49:28-33; Isa. 21:13-17).
  - h. Elam (Jer. 49:34-39).

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- i. Babylon (Jer. 50:1-46; 51:1-64; cf. Isa. 13:1-14:23; 21:1-10; 47:1-15).
2. These messages came at various times during Jeremiah's ministry, but were compiled at a later time—most likely during his “retirement” in Egypt, and possibly by Baruch after Jeremiah's death.
3. Chapter 46 contains two messages of Jeremiah concerning Egypt.
  - a. An early message (Jer. 46:2-12).
  - b. A late message (Jer. 46:13-28).
4. This early message addresses the Egyptian campaign to come to the aid of Assyria against Babylon (Jer. 46:2-12; 2<sup>nd</sup> Kgs. 23:29; 2<sup>nd</sup> Chr. 35:20-25).
5. The late message describes the coming Babylonian victory, and an Egyptian captivity in the land of Babylon (Jer. 46:13-28; Ezek. 29:8-16).
  - a. The message against Egypt also includes a promise of restoration (Jer. 46:25,26).
  - b. Egypt's 40 year captivity will feature a return (Ezek. 29:13,14), but there is also an eschatological restoration of Egypt that awaits Millennial fulfillment (Isa. 19:19-25).
6. The chapter closes with an encouragement for Jacob (Jer. 46:27,28).

#### Jeremiah 47

1. This prophecy came before Egypt struck the Philistines (enroute to assist Assyria against Babylon) (Jer. 47:1; 2<sup>nd</sup> Chr. 35:20-25).
2. The damage Egypt inflicted was nothing compared to the tidal wave that Babylon would represent (Jer. 47:2-7).

#### Jeremiah 48

1. The LORD utters a curse upon the faithless servant who does not completely fulfill His will against Moab (Jer. 48:1-10).
2. Moab has enjoyed temporal-life tranquility for much of their history, but that tranquility is coming to an end, as Moab goes into exile (Jer. 48:11-25).
3. Moab's judgment comes as a response to their arrogance (Jer. 48:26-35).
4. The LORD wept for Moab, and the wrath He had to execute upon them (Jer. 48:36-44).

5. The LORD promised a restoration of Moab in the latter days (Jer. 48:45-47).

#### Jeremiah 49

1. Ammon's pride brings about destruction (Jer. 49:1-5), but like Moab, Ammon is promised a restoration (Jer. 49:6).
2. Edom's worldly wisdom is brought to an end by the LORD's wrath (Jer. 49:7-22).
3. Damascus, the city of praise, is silenced (Jer. 49:23-27).
4. Kedar's & Hazor's prosperity and tranquility are ended, as Kedar & Hazor are plundered (Jer. 49:28-33).

#### Jeremiah 50

1. Chapters 50 & 51 are an extended series of prophecies against Babylon.
2. Babylon's fall is described (Jer. 50:1-10).
3. Babylon (like Assyria before) was prideful over their destruction of the Jews (Jer. 50:11-20).
4. The Land of Double-Rebellion, and the Inhabitants of Punishment become the objects of God's wrath, as He takes vengeance for the destruction of His temple (Jer. 50:21-28).
5. The deliverance of Israel from the Babylonian captivity is a mighty work of the LORD, the Redeemer of Israel, and the One Who brings down the arrogant one (Jer. 50:29-43).
6. The fall of historical Babylon foreshadows the fall of eschatological Babylon (Jer. 50:44-46).

#### Jeremiah 51

1. The LORD describes the fall of Babylon in both human and angelic terms (1-4).
  - a. Leb-kamai “heart of my adversary” has reference to the fallen angelic influences that motivate the human realm of Babylon.
  - b. Leb-kamai is called the destroying spirit. רִיחַ מְשַׁחֵת <sup>#7843</sup>: *to destroy, corrupt, decay*.
  - c. Leb-kamai is also an encoded name for Chaldea.

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- 1) Hebrew atbashes are found throughout Jeremiah (Jer. 25:15; 51:1,36).
- 2) Leb-kemai is the atbash for Chaldea, and Sheshach is the atbash for Babylon.
2. Babylon is the LORD's golden cup, which the LORD has allowed to intoxicate the nations of the earth (Jer. 51:5-14; cf. Rev. 14:8; 17:1,4; 18:3).
3. The Sovereignty of God in creation places Him higher than the fallen angels who deigned to consider themselves to be gods (Jer. 51:15-26; cf. Isa. 13:2ff.).
4. The harvest of God's judgment is the harvest of the end of the age (Matt. 13:39,40), and thus this end of Babylon is eschatological (Jer. 51:27-33).
5. Babylon in Nebuchadnezzar's day was the earthly empire of Behemoth/Leviathan (Jer. 51:34-40; cf. Job 40:15-24).
6. Believers should be mindful of the Babylon (confusion) in which they live, and remember the Jerusalem (teaching of peace) for which they are waiting (41-58).

7. The chapter closes with the setting for the preaching of Jeremiah 50 & 51: in Babylon itself, by the Euphrates (Jer. 51:59-64).
  - a. Zedekiah was summoned to Babylon (Jer. 51:59).
  - b. This was to worship Nebuchadnezzar's tower (Dan. 3:2,3).
8. Jer. 51:64 is likely the conclusion to Jeremiah, by his own pen, with chapter 52 being added by Baruch.

**Jeremiah 52**

1. Chapter 52 details the fall of Jerusalem. It parallels ch. 39, 2<sup>nd</sup> Kgs. 25 & 2<sup>nd</sup> Chr. 36.
2. Chapter 52 is likely an addition to Jeremiah (by Baruch) after Jeremiah's death.
3. Jeremiah 52 tallies the exiles who were taken away (Jer. 52:28-32).
4. Jeremiah 52 also contains the appendix note regarding King Jehoiachin that ended 2<sup>nd</sup> Kings.

# Lamentations

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*Lamentations is the Book of Weeping. The Weeping Prophet, Jeremiah, composed five funeral dirges for fallen Jerusalem.*

*The grief we experience is the consequence of our own failures, and yet the joy the LORD provides is the expression of His own grace. The most depressing Book of the Bible has the most encouraging promise: Great is Thy Faithfulness (Lam. 3:23).*

Focus	Destruction of Jerusalem		Anger of Jehovah		Prayer for Mercy		Siege of Jerusalem		Prayer for Restoration	
	1:1	1:22	2:1	2:22	3:1	3:66	4:1	4:22	5:1	5:22
Divisions	Mourning City		Broken People		Suffering Prophet		Ruined Kingdom		Penitent Nation	
Topics	The Grief		The Cause		The Hope		The Repentance		The Prayer	
Place	Jerusalem									
Time	c. 586BC									

**Title:** The Hebrew title is 'Ekah: How! taken from the first word of the text, "How lonely sits the city" (Lam. 1:1). The Greek title in the Septuagint is Threnoi: *dirges*. The Latin title Threni: *tears* was derived from the Greek word. Jerome's subtitle in the

Vulgate reads: "Id est lamentations Jeremiae prophetae." This is the origin for the English title: Lamentations.

**Author:** Jeremiah is the universally accepted author of the Book, and no serious alternatives have ever been proposed.

## Lamentations 1

- Chapter 1 is an acrostic poem, 22 verses long, each verse beginning with successive letters of the Hebrew alphabet. The alphabetical order matches Ps. 119 & Prov. 31
- Jeremiah describes fallen Jerusalem in the 3<sup>rd</sup> person (Lam. 1:1-11).
- Jeremiah speaks as fallen Jerusalem in the 1<sup>st</sup> person (Lam. 1:12-22).
- Six times in this chapter the word "adversary" occurs (Lam. 1:5<sub>x2</sub>,7<sub>x2</sub>,10,17). צַר tsar #6862.
- Five times in this chapter the verb "to comfort" occurs (Lam. 1:2,9,16,17,21). נָחַם nacham #5162.

- Chapter 1 has lamentations without any positive note of encouragement.

## Lamentations 2

- Chapter 2 is an acrostic poem, 22 verses long, each verse beginning with successive letters of the Hebrew alphabet. The alphabetical order is the Aramaic order which transposes ט & פ.
- Chapter 2 highlights the work of the LORD in destroying Jerusalem. It wasn't Babylon who did this—it was the LORD Himself.
- Jeremiah endured the destruction of Jerusalem like Jesus Christ endured the suffering of the cross (Lam. 2:11; Jn. 12:27).
- Chapter 2 has lamentations without any positive note of encouragement. The closest

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Jeremiah comes to praising the LORD is to declare the LORD's unwavering commitment to His own Word (Lam. 2:17).

**Lamentations 3**

1. Chapter 3 is an acrostic poem, 66 verses long, 3 verses each beginning with successive letters of the Hebrew alphabet. The alphabetical order is the Aramaic order which transposes  $\vartheta$  &  $\beth$ .
2. Chapter 3 is "all about me." Jeremiah describes all the awful things the LORD has done to him personally.
3. Jeremiah surpassed even Job to become the most persecuted believer in the history of the world up to this point (Lam. 3:1-18 ( $\aleph, \beth, \gamma, \delta, \epsilon, \zeta, \eta, \theta$ )).
4. Even as his lamentations reached a crescendo, the Word of God in Jeremiah's heart placed everything back into proper perspective (Lam. 3:19-39( $\iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega$ )).
  - a. A foundation in the Word of God is vital for the believer to have Doctrine available for use in testing (vv.19-21).
  - b. The LORD's lovingkindnesses  $\text{חַסְדֵי־יְהוָה}$  ch<sup>a</sup>sadiym #2617 and compassions  $\text{רַחֲמֵי־יְהוָה}$  rach<sup>a</sup>miym #7356 are infinitely expressed towards His children (v.22).
  - c. Every morning the believer wakes up and testifies to the LORD's faithfulness  $\text{אֱמוּנָה}$  <sup>e</sup>muwnah #530.
  - d. The LORD is good to those who wait for Him (Lam. 3:25,26; Nah. 1:7; Rom. 8:28).
  - e. All living mortals must place their own worthlessness on the scales when they begin to think that the LORD is being unfair towards them (v.39).
5. With God's perspective, a believer learns to examine himself during times of undeserved suffering and/or divine discipline (Lam. 3:40-48( $\alpha, \beta, \gamma, \delta$ )).
6. With God's perspective, a believer learns to grieve, but not as the rest who have no hope (Lam. 3:49-66( $\vartheta, \zeta, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega$ ); 1<sup>st</sup> Thess. 4:13).

**Lamentations 4**

1. Chapter 4 is an acrostic poem, 22 verses long, each verse beginning with successive letters of the Hebrew alphabet. The alphabetical order is the Aramaic order which transposes  $\vartheta$  &  $\beth$ .
2. Chapter 4 focuses on the contrast between then and now. Believers cannot dwell on what used to be, but must observe what is, and what will be in the LORD's faithfulness (Lam. 4:1-10).
3. Believers will be an example for unbelievers to learn from: either a positive example of blessing for obedience, or a negative example of divine discipline for disobedience (Lam. 4:11-20).
4. The fall of a believer into sin and judgment will be a time of rejoicing for the unbeliever, but that unbeliever (represented by Edom) better beware (Lam. 4:21,22).

**Lamentations 5**

1. Chapter 5 is 22 verses long, but is not an acrostic poem.
2. The lamentation contains three commands for the LORD: to remember (v.1), restore and renew (v.21).
3. The lamentation describes the daily life of the Jews under the conditions of captivity. Believers must accurately recognize how things are, and not dwell on how things should be.